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COLONIZATION JOURNAL.

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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

FROM CAPE PALMAS.

SINCE our last we have received letters from the Colonies of various dates and through various sources, from July to the 9th of November, previous to which we had not heard directly for nearly six months, all of which goes to prove the absolute necessity of constant and regular communication, as we have reason to hope hereafter through our Packet. We copy sundry articles from the Liberia papers of general interest, showing how things progress in the old Colonies, where they are talking of independence, &c. &c.; but our advices from Cape Palmas are even more gratifying than usual. We find our little quiet town of Harper is assuming quite a business-like aspect. All appears to be bustle and activity. The arrival of Bolon and his fellow mechanic, Louis, from this city, with the model and materials for building a vessel, has formed a new era in the life of that little Republic. Not only is the government schooner well under way, but three other boats also are on the stocks, besides two now running. Quite a commercial marine in prospect, for a Colony of some 800 people.

There are also three stone warehouses and a stone jail in process of erection. Gov. Russwurm writes that the commerce of the Colony direct with the interior, as well as coastwise, is rapidly on the increase. He says that 30 hhds. of tobacco is as little as he can get along with, the present year, in the public store, independently of what the other traders use. Dr. McGill writes that labourers of all kinds are wanted, and that there is not an idle hand in the Colony.

The Colonists are beginning to find out that they can successfully compete with the trading vessels on the Coast, for although the latter purchase their goods much lower, yet the daily expense of their vessels is at least five times that of the little Colonial boats, which can run close in shore and up the rivers. We will suppose that the Colonist pays the foreign trader one hundred per cent. profit on his goods, in African produce, at fair market prices. Well, he puts them on board a small boat, say of 10 tons burthen, which may have cost him $500 at the outside. This boat is sailed by two colonists and two natives, the former at $12 or $15 per month, and the latter at $4 or $5. The whole expense of the vessel per day, cannot be over

$5. This boat then is engaged in the same trade, and with the same goods as the foreign trader, from whom he purchased his cargo, and this foreigner is subject at least to $25 per day, as the current expenses of his vessel, besides his trade men and kroomen's wages. Here then, the little colonial craft has at least 500 per cent. advantage over the big trader, for the 100 per cent. he has over him in the price of his goods. This advantage is more apparent, when it is known that the small craft can take the oil to the Colony, quite as fast as it can be brought down to the Coast by the natives, and his cargo is quite as large in proportion to the length of his voyage, as is that of the foreign trader.

What then hinders the citizens of Liberia from prosecuting this trade most vigorously, from waging the most successful competition with all foreign traders, so far as the retail coast trade is concerned? That they will do it, there cannot be a question. We believe if the number of our colonists were increased a hundred fold, if the whole free coloured population of Baltimore, was well settled in the township of Harper and its vicinity, with the wealth which they now possess, that they would, not only obtain support from this coast trade, but would monopolize the whole of it, and found on that part of the Coast, possessing so many natural advantages, a large commercial city. Cape Palmas is beginning to shew signs of becoming what the founders and proprietors of that Colony long since foretold. From its geographical position it *must* be a place of vast importance.

WHY DON'T THE COLOURED PEOPLE GO TO AFRICA?

This is not one of the questions, more often asked than answered, but one much more often answered, than answered *rightly*. Every body is ready to give an answer, and in some respects it may be a true answer; it may be an answer actually made by some coloured person importuned to go, it may assign the true reason which has prevented many from emigrating. True answers, why different individuals do not emigrate, are as various as the individuals themselves, yet they amount to nothing after all, but individual objections, they fall short of answering the great and important question, Why the COLOURED PEOPLE, as a *people* or *community*, do not emigrate to Liberia. That the almost unanimous voice of the coloured people in the United States is opposed to emigrating, or to the Colonization Society, there can be no doubt. Now on what is this general sentiment, this active and acting universal objection based? It must be on some principle stronger than an attachment to the place of birth, an aversion to change one's location, or an apprehension of disease or danger in their new homes. These causes would operate upon some, upon many, but not upon all. Indolence, ignorance, a slavish aversion to arouse up and incur responsibility would also affect many, but not all. We have been disposed to consider this determination not to emigrate as proceeding from powerful political principles, promulgated, by and through the most intelligent of the coloured people, viz: That social and political equality with the whites is attainable—that its attainment will depend upon numbers and union—that all who emigrate to Africa forfeit their claims to this equality, and prove recreant to

their own race. That these are the principles of the most intelligent, and that this reasoning has its weight with very many, we cannot doubt; but so imperfect is organization among the free people of colour in the United States, that we cannot allow this to be the principal cause of their non-emigration, or a full answer to the above question. We confess we believe the main cause to have existed in the conduct, or rather language of the colonizationists themselves, exciting the pride of the more intelligent and influential of the coloured people.

The very ground work of African colonization, from first to last, both among its slavery and anti-slavery supporters, has been, that equality, political or social, between the African and Caucasian race can never exist on this continent, that the lesser, of course the weaker race, must serve or flee. This doctrine, however kindly and judiciously announced, must always to the one party be extremely unpalatable, but when reiterated and enlarged upon by excited declaimers, with a free application of epithets, not the most flattering to the coloured people, its only effect is to steel their hearts against all that can promise them or their posterity nationality or worldly good—to generate in them the *Noli mé tangere* of a most inveterate character.

Now let it not be said that this obstinacy is peculiar to the African race, 'tis peculiar to human nature. Again, let it not be said, that 'tis absurd to suppose the pride of the coloured man is so easily affected; let it not be said that because he consents to exist in this country, in an entirely subordinate capacity, performing the most menial offices, frequently without adequate reward, or without means of redress in case the reward is withheld, that his pride would not prevent his emigrating, let the offer to do so be accompanied with terms, to others the most humiliating and revolting. He bears all this, not because his pride is not wounded, but because he has no power of redress. Necessity will *force* him to perform menial services, and you *can* treat him with contumely, you *can* without fear of legal inquiry withhold his just gains, but you *cannot*—at least you have not yet, forced him to *emigrate*—therefore, he *will not* emigrate. The pride then of the coloured man, his pride, inspired by the very first declaratory outset of the colonizationist, the very basis on which the whole fabric rests, is the true cause of his not emigrating to Liberia. Generally, the discovery of the cause of disease is considered one-half the cure, but in this instance, the rule fails us, the disease exists in the vital organs, and our only course is to await the recuperative operations of nature. The principles on which is based the action of the colonizationists, are true and unquestionable, and cannot now be given up, when events are daily confirming their correctness and truth. We must wait until the multiplication of these events produces a conviction of the correctness of our principles among the coloured people themselves, until this false pride gives way before the great march of events—until they shall see clearly and choose fairly what promises to be their greatest good, wholly unmindful of any mortifying circumstances attending their choice. The conviction, we believe, is daily growing stronger, among the more honest and candid of the coloured people, that the principal, active, leading colonizationists are and have ever been their true friends, and that the action of the Society has ever been to benefit those

who have availed themselves of its proffers of aid. One thing, all must acknowledge, viz: that the planting of the colony of Liberia has demonstrated that the coloured man is abundantly able to support and maintain a *free* republican form of government—a degree of human perfection not yet conceded to the proud Anglo-Saxon on this Continent, by all Europeans. We trust that our recent advices, of the rapidly increasing commerce and the general prosperity of our colony, will induce those who have of late looked with a more favorable eye to our affairs, to think seriously of the advantages, which Cape Palmas now holds out to men of enterprise, intelligence and capital, and to mechanics of all classes. We entreat them to let not a false pride, a prejudice, acquired they know not how or where, prevent at least an honest investigation of this matter. All we ask is a fair and honest enquiry—we fear not the result.

[From the Liberia Herald, of Nov. 6.]

LIBERIA.—No. 1.

Mr. Editor:—We have heard it remarked, that "beside the editorials there is but little original matter in the Herald." Yours has been, is now and will continue to be, a useful sheet to Liberia, and may be rendered more so. So small a paper edited on this great continent, in a colony as interesting as Liberia is said to be, should wear more of home appearance, by being filled with matters relative to Liberia, and Africa. The Editors do their part it is true, but they are not the only men, who should be interested. Newspapers were not designed to be filled with editorial matter only. The Liberia Herald, is to proclaim the truth about the colony, and calls upon every man to speak of her, who loves her. By this means, persons abroad would become not only more acquainted, but more interested in our welfare. And did different politicians, respectfully and in friendly words, show their different opinions, with the reasons for them; two sides would be seen, and judged of. If it be true, that the Herald has become the property of the Liberia Lyceum, certainly the intelligent members composing that body, Farmers, Mechanics, Merchants, Ministers, Doctors and Lawyers, can find enough matter in their various practical pursuits, and observations both to enlighten and interest the community. As we have recently had the honor of being made a member of that body, and desire to be one that will, at least do it no harm, and as we are deprived of the high privilege of meeting with them, and must loose those feasts of intellect, enjoyed so often by its members that can, we would employ a few moments from time to time in dropping you a letter. As our opportunities of sending, are few, should any of them be thought long, we may be excused on that ground, especially as we venture only with the hope of prompting others more skilled in writing, and acquainted with subjects of general interest to the colony, to contribute things useful to us in this way, believing as it has heretofore, it may still *prove beneficial.*

We will make our last trip into the interior, a kind of Journal like text, to what ever general remarks, and observations we may make, promising as we proceed, to give a kind of description of things or try to. We cannot promise you that our reflections will be interesting, we may make some that will call for explanations, which may be so. We will promise to speak what we think the truth, leaving others to think of it what they choose.

Liberia in our opinion, is the best home for the colored man of the United States, and the Herald as it has done, may teach them more of this happy

land. Its soil, timber, minerals, its productions generally, are subjects of interests. The best modes of cultivation, the manner we commonly till; the most useful productions at present, those that will bring the most present and future wealth to Liberia; the kind of soil in different plants thrive best, would be surely useful fields, in which to employ the pen. How often have we thought of the practicability, of circulating the Herald or such numbers of it, as may have useful articles upon the cultivation of the soil, especially such as relate to the Torrid Zone more extensively. The prices which may be realized for different articles, especially all offers from abroad for such articles as our farmers might cultivate. Are there not men in America, who would make offers to farmers in this country, on conditions, honorable to both, to encourage enterprise and show what can be done? What quantities of Arrowroot, (especially the root unprepared, we are deficient in the means of grinding, and the raw root prepared in America would be a sure way to avoid the cheats so often made by cassada starch.) Cayenne Pepper, Lemon and Lime juice, and Indigo, might we not make profit by them? Men who never think of raising any thing beside cassadas, potatoes, plantains and bannanas, may, by such encouragement as they can rely on, be led to the cultivation of plants and trees, that in a few years may bring considerable wealth. Reward sweetens labor, and how certain returns for certain things may be come at, may excite hundreds, who are opposed to all unnecessary exertion to raise something beside cassada, to look forward a little, and work in anticipation of reward. Of articles upon such subjects of this nature we are much in want. Such should employ the pens, and hands, as well as mouths of "Independent men" more than they do, as an empty name, if it ever sold for much may not bring much to really help a needy people. Those then who urge so strongly at the *present* a Declaration of Independence, &c., should more than all other patriots in our view, urge and encourage, the means of bringing about our *real and positive* Independence. We doubt very much the true glory of all empty, artificial, imaginary, incautions, mere point carrying things. We hope that we have no men to crush us for empty opinion sake. There are men in the world who, if they can carry a point care not where that point leads to. We profess to be in favor of a Declaration of Independence when we can declare the truth, if it be to-day. And if the time is come necessarily, or otherwise, we say success to Liberia. The good citizen will say sink or swim "do not give up the ship"? Papers put in circulation among persons who do not "take papers" or cannot read after the manner that some good folks do "religious tracts," pointing out what might be of practical good, beg them to "read or have read and give to thy neighbour requesting the same of him." Especially articles on agriculture, the great use and propriety of raising different fruits, vegetables, &c. &c. We propose being one of ten men, to pay for six numbers of the Herald for the above purpose, for the public good of New Georgia, Caldwell, Virginia, Kentucky, New Orleans, and Millsburg. Monrovia, Edina, and Bassa Cove, seem to be awake to self improvement in some way at least, especially of interesting themselves in the improvement of the mind, and other useful pursuits, while in some of the above things, especially the improvement of the mind of adults and young men, and reading and discussing subjects of general good, to us as a colony, Caldwell, New Georgia, and Millsburg, seem to be asleep. Are there no independence men in those towns, loving their fellow men enough, to do so small a thing as set on foot, to keep in operation a Lyceum! for information and general good? On the floor of those Lyceums such articles should be read, carried home, thought over, as would put men into action, who otherwise might never have thought of

such subjects. We are no Mineralogists, Botanist or very great agriculturalists, though we do as much at the latter, as our migratony mode of life will admit of, and often reap our reward.

On the third of August, leaving the sterile rocky, gravelly ground of Monrovia, and the sandy soil of the beach, (which in most instances amply reward the laborer,) we proceeded up the Stocton River towards New Georgia. The banks of the Stocton are low and marshy for several miles up, and so thickly set with swamp mangrove (the roots of which seem determined to keep the body of the trees out of the mud and water,) (no bad hint to Liberians) as to be almost impenetrable. A strong national fort these may prove in days to come to Liberians, a good army secreted in them, would give an enemy no little trouble in passing from Monrovia to New Georgia, &c. The affluvia arising from these marshes (which are chiefly confined to the sea board) is disagreeable and we should think unhealthy. We have often thought that the beautiful town of New Georgia, lost on the side of health, by being placed so near the head of these low lands. Higher up the Stocton, or on the St. Pauls, higher, healthier, and we think more fertile lands offer greater inducements to the settlers. The New Georgians generally are an industrious people.

Passing the public Farm, on the North of the Stocton, this spot is an exception to the low lands on the river, it is elevated, good soil. One of the houses seem to say "a stitch in time would have saved nine."

As we only passed by the Farm, we were soon in the St. Pauls River, one of the most bold, if not the longest river in Liberia. The little new settlement, Virginia, opposite Caldwell, on the North of the St. Pauls, exhibits marks of industry, showing what labor can do, that the men, are men of the stamp, and not a sleepy headed set, having as much to boast of to-day as farmers, as many who have been pretending to farm for years.

We like to visit "New Comers," it is a privilege we hardly ever let slip if near them, and which we often repeat, especially as there are hordes who are ever ready to discourage. We very often find many of them possessed of wrong notions, both of Liberia, and liberty. Having been misled or wrongly impressed some times we fear among others, by the addresses of Colonization Agents, hearing that Gold and golddust, were found "in the sand of Africa" and that it was washed out in great quantities and sold for much, that "money" (camwood we suppose) growed upon trees as well as (mangrove) "oysters" (very unwholesome food,) of the value and abundance of ivory, the spontaneous growth of coffee, sugar cane, in great abundance, and of fish, of fowls and deer; they have hastened to Liberia, expecting to see a country like that they left, and these things as it were growing in natural farms adundantly, the whole earth a fold, a park, a coop, or pen, like fattening pens and folds, &c. in America, (expecting to gaze upon "the Queen of Africa" and the good man only knows what all;) expecting that they had only to gather, kill, and eat, wash gold from the sand, amass wealth without end with little or no exertion.

We can truly sympathise with such people, as we too when a little boy, a candidate for Liberia, were simple enough to possess the same mistaken views. Associating all the above sources of African wealth together, and throwing them in our mind in the streets of colonial settlements, as lead to do by teachers. Why we were to wash out a few tons of gold in double quick time, gather from the dollar trees money enough to soon make us "von berry pig fellow," that need never work again. Tame and ride my elephants and "Arabian horses which we were told ran in droves wild in the woods," and for aught we knowed build an "ivory house." Catch as much

venison from the streets as we wished. Dip fish from the river with our bucket. As for fowls they were in our thoughts in danger of being crushed under foot, while the eggs become as trash. We were to drink fresh coffee from the bush every day, for the Agent said "all you have to do is to send your children to the groves and gather as much as you wish and when you please."

Such addresses and teaching may be true of Africa, and Liberia in one sense, and as foolish as the above thoughts may appear, they do not dwell in the minds of children alone. Many elderly persons are ignorant enough to think just so too, from the same causes, they are taught to do so. Those who make use of addresses, should so express themselves as to avoid making wrong impressions, for acclimating fever and disappointment often prove an over match for a low spirited man's constitution. Persons lecturing with an eye to make proselites or induce men to come to Liberia, would do us no harm, to avoid every thing that would possibly lead from reality, as the evil growing out of wrong views and perhaps the number of deaths, may be greater than one at first view would suppose.

Truth would say, there is golddust on the gold coast or wherever it is, but it might do an emigrant to this colony no good, as there is no probability of his ever leaving Liberia, and going away there to seek it, if he could. There is a tree in Africa, the wood of which is good for cash at $3, per cwt. brought from the interior by the natives, and sold in large quantities to Liberians, but it would be both unprofitable, and foolish for an emigrant to go off to cut it, as it would cost him, even if he succeeded, a hundred per cent. more, to get it to market, than it would to purchase it with the "where with all" after it was brought, by the natives. It would do him no good in the interior where every man could cut as much as he wanted, as well as the ivory too may be bought for the money, but is not so plentiful as stones in the streets of Monrovia. Elephants are killed in Liberia some times very near our settlements, but Elephant hunting is a dangerous, unprofitable business, only pursued by a few lion hearted Africans, and in India we are told they tame and ride them. If we only drink the coffee our children gather from the woods our cups would be few, though it grows spontaneously and in some places may be gathered wild. Fish are as plenty as they are any where else, yet they don't jump into our hands. Deer live in our woods and are sometimes shot and killed; and there are horses some where in Africa, and in the space of 15 years two or three have been brought to the colony and sold.

How much better if they be farmers, point them to the soil, the fertility of which cannot well be exaggerated, producing every thing a tropical clime can produce, in ample abundance, yet "by the sweat of the brow." The arm answering, though not necessarily in all cases, the place of the ox; (oxen can be bought at any time, thank God, for the money, and broke and worked too by those who chose it, and it has been done,) the hoe answering for the plough, and in our light soil, does almost as well, perhaps. Labour and patience, two-thirds of the labour too, that it would take to support a man in the United States, will reward the workman, thirty, sixty, or a hundred fold. The profits will sweeten the toil.

A coffee tree once planted and reared (which takes four years) will yield its increase two crops a year, year after year bringing its reward with it, a hundred, a thousand, and tens of thousands, will do the very same, and certainly the scions, or the seed are to be bought in sufficient quantities in Liberia. Arrow-root, Ginger, and Pepper grow most luxuriantly, yielding in full abundance, if planted. Indigo, grows if possible beyond expectation. And as for fruits, we have the Orange, Lime, Lemon,

Soursop, Guaver, Mango, &c. &c. We will match Liberia against any country in the world, and with what a fraction of labor, compared with the benefits they yield, Vegetables, the Yam, Potatoes, Cassado, Plantains, Indian corn, Beans, Peas, &c. &c., useless to mention, time would fail us to tell." Put them in the earth, and they are as sure to produce, as the God of nature is to bring about the seasons. Still the idle will not have them. The lazy man has no part in this lot of good things. Such truths would do us good. The word *labor* frightens the lazy man, and he will not curse us with his presence and example. The industrious love that word, or the thing it means will come determined to do, and coming will conquer, and be rewarded.

A. F. Russell.

Golah, August 20th, 1846.

(From Africa's Luminary, of Oct. 14.)

NOTES BY THE WAY.

As by general consent, travelers are permitted to bore the public with accounts of the *wonderful* discoveries they have made whether in the natural, political or religious world, I feel inclined, without making any other apology, to claim the privilege which, time out of mind, has been exercised by others. It might become me, modestly to assert, that I feel a great repugnance, in thus stepping from the shades of private life and obtruding myself, my observations and opinions upon the notice of others. But that has become stale and common-place, and my readers would hardly give me credit for being so exceedingly modest. The truth is, I feel myself in duty bound to make a sacrifice of all such feelings, if thereby, I may acknowledge the kindness of benefactors or add but a trifling item to the interesting intelligence it is the object of our little sheet to convey. * * *

In the early part of July last, soon after the departure of the Chatham, brother and sister Benham and myself, the broken remains of the mission family who came here, so full of hope, last December, retreated to White Plains. Our enemy, the 'fever,' had made such frequent attacks upon our strong holds of health, and withal had gained so many victories, that we were glad of an opportunity to beat a retreat, but it pursued us there, and while we were partaking of the hospitalities of our christian friends, the Rev. J. W. Roberts and family, or of our kind hearted sister Wilkins, we were compelled to put them to the additional labor and inconvenience of attending to, and waiting upon, sick visitors. Surely the blessing of Him who hath declared that the gift of a cup of water, shall not be unrewarded, will rest upon them.

My experience, that He whom I strive to serve, would raise up friends for me, a stranger in a strange land, did not begin nor end here. Two weeks had not passed away in this comparative solitude, when we received a letter from one with whom we had no previous acquaintance, but who claimed with us, to be of one Father, one spirit, and a pilgrim, seeking for the same home. Memory will certainly have become very dull and languid, when she fails to call up, the name of the Rev. Wm. McKenney chaplain to the United States frigate "United States," with affectionate and fondly cherished reminiscences. Having been long advised by physicians and others, to take a trip to sea as a dernier resort; and being withal very desirous to visit Cape Palmas, I addressed my unknown friend, inquiring of him whether it was probable, I could obtain in the ship a passage to leeward; and received the following in reply.

"U. S. Frigate United States,
Messurado Roads, West Coast of Africa, July 14th, 1846.

Rev. and Dear Brother,—While I regret that your health is so infirm as to make it necessary for you to leave, for a season, your field of labor, it

gives me pleasure to inform you that our Commodore and Captain have cheerfully consented to give you a passage to Cape Palmas, and if necessary, to the Gaboon.

Our Ward Room mess will cordially receive you at their table, and do all that our circumstances will admit of, for your comfort. I will give you the use of my State Room, &c., &c.

In haste, I am dear brother yours in christian bonds,

William McKenney."

On going on board I found that their good will had not been at all overrated, for during my trip I received from all, the most marked kindness. I would here notice that my return to this place, (Monrovia) was effected by the kindness of Captain Simonds, of the Sloop-of-war 'Marion,' to whom with his officers and those of the other ship, I hereby tender my grateful acknowledgment.

An accident of rather a serious character occurred as we were going on shore at Cape Palmas, by which two men lost each an arm. They were about loading a cannon for the purpose of saluting Commodore Reed, when by an accidental discharge of the piece, the bones of their right arms were broken and they were beside, otherwise bruised and injured. This, of course threw a gloom over our visit, especially as one of the men was one of Gov. Russwurm's family, a native of this country whom they had brought up from a boy, and who was greatly beloved because of his amiable character. One of the very few who have been rescued from the degradation of heathenism. An acceptable member of the M. E. Church, he possessed the confidence of all who knew him, nor did I find one, who accused John Barker of inconsistency. The ship's surgeon, Dr. Dillard, and his assistants were soon with the wounded men rendering them what aid they could, by amputating their arms and doing whatever professional skill suggested as being necessary. On the ship's sailing one hundred and forty-one dollars were sent on shore;—the generous donation of the officers and crew to the wounded men.

There are peculiarities about Cape Palmas, in its natural advantages, as well as in the management of affairs connected with its government, which are worthy of note. I should judge that its location would tend to render it comparatively healthy, for if there be any breeze at all from the sea, it can hardly fail to receive its salubrious influence. At the time of our arrival, a strong wind was blowing directly off the ocean, and continued to do so for the whole time of my remaining there, a period of nearly two months. This wind was very cool and to me very bracing; though its influence upon vegetation was deleterious, owing no doubt to the saline particles that were borne along with it.

Emigrants to this settlement seem to be very carefully provided for. A frame building is prepared for them, where as soon as they land they find shelter. During their acclimation while they are suffering from the fever, the physician sees them four times a day, while at his order soups, fresh beef, fowls, &c., are provided for them, with wine occasionally if he shall deem such a stimulus needed. On leaving the "long house," as this their first residence is familiarly termed, they find comfortable frame buildings ready for them upon the land assigned them, by lot or otherwise, a deed of which they receive by paying the cost of the buildings. * * * *

On the whole I could not but consider that these poor people were much better provided for, than many others in the world, whose means were as limited as theirs.

The church here appears to be in a prosperous condition, though there seems to be a little difference of feeling, growing out of the fact probably,

that there are no less than three M. E. Churches with their separate board of stewards, &c., in a district of about four miles in length by one in breadth, while their united membership is not more than about 200. I was pleased to find however, that there was much spirituality among the membership, and as a necessary consequence, believers were added to them. Several of those whose names were recorded here as disciples of our common Saviour, have died during the present year, giving good evidence that all was well, and that they were prepared through faith in Christ, to enter into that rest that remains for the people of God.

No trifling feature in the pleasing prospects of this place is found in the attention paid to the instruction of youth. It would seem that the parents of the children estimated properly the advantages provided for this purpose. There are three day schools, one of which is supported by the Maryland Colonization Society; another, if I remember right, by a Society of ladies in the United States; and the third by our mission. Our sabbath schools of which there are three, promise to be a great blessing to the rising generation. In one of them at least, parents and their children and even members of high standing in the church have entered as *scholars*, all desirous of learning of the things that make for their everlasting peace. They are greatly in want of catechisms and other books of instruction, which it is hoped will soon be supplied by those, whose love for Christ and souls prompts them to use the means placed in their hands, for doing good.

There are three schools among the interior tribes, under the patronage of the M. E. Mission, which report says are doing well. The teachers are not expected to limit their labors by these schools, but as they have opportunity they are to preach to the people in the towns and villages about them. The teachers are not at present permitted to take into their families more than ten children unless they do it at their own expense: but this evil will probably be removed, at the sitting of our next Annual Conference. The Protestant Episcopal Mission have five laborers in the field, with as many schools, some of which have been a long time in operation and report some native converts. * * * * * * * * * * *

The aborigines do not appear to have abandoned any of their superstitious practices nor to have made advances towards civilization. Their rude huts are formed by driving upright slats in the ground generally in the form of a circle, the interstices between them being filled with mud and clay: these are surmounted by a cone-shaped roof of thatch. The children of both sexes, run the street entirely naked, while many of their elders and especially the females, are not in a much better condition. They still adhere pertinaciously, to their old method of cultivating and gathering in their crops, cutting the heads of rice singly, from the stalk with a knife, though they have been advised to use the sickle by their more enlightened neighbors. Polygamy is universally practiced and wives are purchased for a cow, or some times for its equivalent a small keg of powder. Sassy-wood palavers are very frequent, and it is estimated that at least one-fortieth of the inhabitants perish annually by being compelled to take this fatal extract.

Here a noble field presents itself for cultivation to our *colored* brethren in America and elsewhere. Men of fervent piety, sterling integrity, warm hearted zeal and good natural as well as acquired abilities may here labor with well founded hopes of success. And are there not many such to be found among our thousands? Are there not those who for Jesus' sake, will make every needed sacrifice that they may be eyes to the blind and feet to the lame:—that they may bring souls from the horrid gloom of heathenism to the light of the gospel? Will not souls, which shall be as stars in the crown of their rejoicing, prompt them? Will not such inestimable jewels

be a sufficient reward for all their labor, suffering and toil? Experience it would seem has demonstrated *that white men cannot labor here* efficiently. The case is different with our colored brethren. The Almighty seems to have thrown the responsibility and the happy privilege, of personally bearing the news of salvation to the benighted people of this continent upon them. Will they manfully and with a heart filled with love of God, do their duty: or will they leave these millions to perish without knowledge?—We shall see. * * * * * * Wm. B. Hoyt.

"BY AUTHORITY."

We call the attention of the people of color in Baltimore, who have stood aloof from the enterprise of the Liberia Packet, "or who have directly opposed it, to the following editorial article from the "Mystery," a paper published by Mr. Dulaney, a colored man, an abolitionist of course, and a direct anti-colonizationist. Of the utter inconsistency of his professions of zeal for "*Evangelizing Africa*," and his opposition to colonization, the only course for producing that desirable result, we will not say a word, but we ask our colored friends, who are wont to take their cue from this and other papers of the kind, to give their usual attention to Mr. Dulaney's views, and let his advice have its accustomed influence. Think of the subject.

HO! FOR AFRICA!

The following project we copy from the *Maryland Colonization Journal*, a monthly periodical, whose name designates its objects.

While we would give no countenance whatever, directly or indirectly, to the scheme of *the American Colonization Society*, we desire it distinctly to be understood, by our brethren and friends, as we have previously shown to some extent, that we *are in favor of evangelising Africa*, and shall give countenance to any *just* and *proper* means to facilitate so glorious an end.

This project then, we cannot but give countenance to; although originated by those with whom we heartily disagree, yet, its propositions are precisely based upon such conditions as we have ever advocated and contended for.

It proposes to obtain a colored Commander, so soon as one *competent* can be had, and to transfer the *whole* matter over to the colored people, so soon as they are willing to pay the purchase money of the vessel, or in other words, risk the stock now held by the *whites*, *after* the expedition shall have commenced.

Certainly, nothing can be fairer, and we think the colored people, especially of Baltimore, stand greatly in their own light, not to negotiate, immediately after the first voyage, for a transfer of the vessel, under the command of a full colored crew.

In proof of our sincerity, for the encouragement of such an enterprise, should the expedition be consummated, and at all be tolerable, poor as we are, is there a proper agent appointed in this city, we shall take a little stock ourself.

We want trading expeditions to Africa, we must have them, and that well manned by colored seamen, properly built, and fully equipped for fast sailing, and the emergencies of the enterprise.

We believe, should such be the case, the slave trade ere long, would banish like the spectres of a sordid imagination. Let none then oppose *such* expeditions—we mean *trading* expedition of the colored people to Africa.

AN EXAMPLE FOR MARYLAND NEWSPAPERS.

We notice that the Frankfort Commonwealth, one of the leading papers of Kentucky, has concluded to devote one or more columns weekly to the subject of African Colonization, and we copy the leading editorial upon that subject in the number of that paper issued November 17. Will not our Maryland country papers do as much, where the scheme of colonization has become established as a system of State policy? We strongly urge their attention to the subject.

The designs of Providence, as unfolded in the scheme of African Colonization.

The christian observer and philosopher cannot fail to mark, in all the great events and revolutions recorded in the history of the world, the hand of an overruling Providence working out all in subserviency to his own great designs. The history of the Jewish people and the surrounding nation, is but a record of the providential dealings of God. Nor is profane history less replete with the tokens of the divine presence. It is true, as Guizot remarks, that the 'steppings' of the Almighty are often 'stately,' and are to be traced only through hundreds and thousands of years; yet how manifestly may the diligent and devout investigator detect and pursue, through all the apparently confused mazes of history, the outlines of a great and benevolent plan, "still educing good from ill."

Nearly four thousand years ago, a single family was chosen from among "all the nations of the earth." How singular and wonderful has been the history of that people, and how interwoven with the welfare of the whole species! To scatter them abroad over the earth, and with them the knowledge of the only true God, the Babylonish empire was prepared. The proud monarch of Babylon was only an instrument, in the hands of the Almighty, to promote his own great purposes. To deliver the chosen race from captivity, and to restore them in part to their own land, and protect the remainder in their dispersions, where they were every where the witnesses of the divine unity, and of a pure and spiritual worship, the Persian empire was raised up. Having performed its mission it was succeeded by the Grecian; and the Greek learning and language were diffused over the whole known world, preparatory to the Christian era. The Roman empire, in due time, embraced, in its wide extent, the world, and became the theatre upon which christianity opened and performed its first *act*.

When the Roman empire was overthrown by the barbarous hordes of the North, the hopes of the world seemed extinguished. Civilization, religion, and learning, all seemed buried beneath an avalanche of ignorance and barbarism. To the eye of man all was hopelessly lost. Yet out of that confusion has been brought forth the order and beauty of modern civilization, and out of that darkness, the light of modern learning and science has burst, irradiating the world with an extent of knowledge it never before possessed. The old world had become totally *effete*. A new and vigorous race were drawn from the recesses of the North, to reinvigorate the worn out civilization of the earth, and to bring from their gloomy forests, the elements of a higher and more stable civilization. In contemplating the institutions of modern Europe and America, who can but admire the wonderful operations of Divine Providence? A race of men has been raised up from the lowest state of barbarism, evidently designed to carry the triumphs of civilization and religion over the globe.

Africa has ever been a dark spot upon the surface of the earth, consigned from age to age to the most degraded ignorance and savagism. This whole

continent seems, with the exception of a narrow strip, on its northern border, to have remained out of the pale of the Divine regard. In modern times, its condition has been rendered a thousand fold more wretched by the slave trade. Thousands of her children have been, now for two centuries, yearly torn from their native land, and borne across the wide ocean, with a cruelty which fiends could not exceed, into oppressive bondage. To foster this fiendish trade internal wars have been promoted, destroying all domestic safety, peace, and enjoyment over a large portion of the continent. Well might the philanthropist contemplate the scene in despair, and lift up his hands and his eyes to heaven, and exclaim, how long, oh Almighty Disposer of events, shall these things continue, and what is to be their end?

But at length light begins to break upon this dreary scene; we can, we think, begin to discern the counsels of the skies. The decree has been long since uttered, that "Ethiopia shall stretch forth her hands unto God." In the project of African colonization, we see a plan developed and in active and successful operation, destined, we have not a doubt, to contribute largely to the fulfilment of this ancient prophecy. In the providence of God, her own children are destined to bear back to Africa the light of civilization and christianity, from the land of their oppression and bondage. By this magnificent scheme, the way is opening for three millions of Africans, dwelling in the midst of the highest civilization upon earth, to return burdened with blessings to their native land. What a wonderful vindication of the ways of God to man!

Our faith in the ultimate success of African Colonization upon a large scale, is greatly strengthened by these considerations; and though we would not presume to penetrate into the counsels of Heaven, enough, we think, has already been developed in the successful operations of the Liberian colony, to manifest the Divine intentions towards this long oppressed race, and to create the liveliest hopes in the bosom of philanthropy respecting Africa.

That dark continent may yet be the theatre where the Christian religion may develop its highest triumphs. The Africans are comparatively a mild and unwarlike race. There are no extensive systems of long existing and widely established idolatry, prevailing among them; no national customs or superstitious observances interwoven with the very texture of society as in Asia. Among the European races, Christianity has struggled for a vital and spiritual existence, in an uncongenial soil.

The Northern barbarians, who conquered and settled Europe, were a race of warriors. Among them war has ever been considered an honorable profession, and military glory the height of human attainment. Among them the chivalrous spirit had its origin, and animates even now national and private intercourse. The divine precepts of love, forbearance, and patience of injuries, had never penetrated and moulded the European mind. To resent an injury is still deemed a point of honor, both between nations and individuals. The European mind is not yet, after thousands of years, half christianized.

We are strongly inclined to believe, that in Africa, from the natural constitution of the African mind, and from the state of society there existing, the moral influence of our holy religion, will perhaps be most signally developed. There indeed man exists in the lowest state of ignorance and barbarism; sunk in the loathsome depths of his natural depravity. But when the light of the Gospel shall penetrate this gloom, it will disperse; this man of corruption shall be purified. There are no obstacles to encounter, originating in time-honored institutions, prejudices, and customs. Civilization and christianity taken back to that continent—their blessings illustrated by her own returning offspring—will exercise an influence and a sway, which perhaps the world has never yet seen.

(From the Liberia Advocate.)

COLONIZATION—AS VIEWED IN CONNECTION WITH DIVINE PROVIDENCE.

"There's a divinity that shapes our ends,
Rough hew them how we may."

The sentiment embodied in the above quotation, is in accordance with the experience of all ages, as well as with the volume of inspiration.

We lay our plans and seek to carry them out into execution, and results are arrived at, in some instances auspicious, and in others, disastrous, but in either case unanticipated and unforseen.

When our efforts to accomplish plans for the amelioration of the condition of our race, are crowned with ultimate success, in a way we thought not of, and to a degree beyond our hopes, we may without presumption conclude that the smile of Heaven has been upon them.

Now let this test be applied to the Colonization scheme. It shrinks not from the application, but in the fulness of success which has so far crowned the enterprize, the friends of the cause may find reason to rejoice in the assurance that their benevolent designs were coincident with the plans of a kind Providence, and have secured the approbation of Heaven.

We do not know what amount of success was anticipated by those who originated this great enterprise, but of this we are assured, that the actual condition of the Colonization cause at this hour, is far beyond, in prosperity, what any man had a right to expect from the outlay of money and of effort which have been expended upon it, and this, we feel bound to ascribe to the fostering care of Divine Providence.

We are aware that some persons will deny the fact above asserted, and of course reject the inference which we have drawn from it, and they will tell us that the number of actual colonists is small compared with what it might have been and the point attained far below what might have been expected. Now we are willing to admit that greater numbers might indicate a more specious prosperity, but to our mind it is evident that such specious prosperity would only cover up from view internal weakness, and the seeds of premature decay and dissolution.

When the earth is, as in a moment, covered with a sudden vegetation, we look for a decay as rapid as the developement has been speedy; the growth of a night, lives but for a day, but the germ that slowly and reluctantly seems to yield to the fertilizing influence, is yet that which contains within it, the elements of strength and durability. The mushroom disappears, while the everduring oak is but commencing its existence, and silently, but surely, striking its deep roots deeper still, and spreading its branches on every side wider and wider still, and looking forward to long ages of vigorous and enduring beauty.

The Colony has not had an astonishingly rapid growth, and we rejoice in the fact, and we rejoice in the existence of all those causes which have combined to prevent it from having a rapid growth, and in these we recognise,

The Over-ruling hand of Providence,

Concerning much that has tended to retard its growth, and in regard to those who have been active in opposition, the Colony may apply the language of Joseph, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive."

Every difficulty, and every trial, which it has passed through, was needful and has answered a good purpose, and especially is Colonizationism indebted to the efforts of Abolitionists for much of the good that has been, and

that yet may be accomplished, and we would say to them on behalf of the Colony "Go on, gentlemen, abate not one jot of your zeal against this glorious cause; your efforts have hitherto been over-ruled for good, and the same Providence is still watchful over the interests of Liberia, and will never permit its light to be put out in darkness."

If however, we should address them in view of their own interest and duty we would say, Brethren desist, and leave the work of opposition to the common enemy, lest haply ye be found to fight against God.

It is thrice happy for Liberia that misrepresentation has sought to blight her prospects, and to retard her growth. Had it been otherwise, and had the colored population of our country realized but to a very limited extent, the immense and unspeakable advantages which Colonization presents to them, they would have rushed forward to avail themselves of those advantages, with an eagerness and precipitancy which would have proved ruinous to the permanency of the Colony, and we might this day be mourning over the failure, instead of rejoicing in the success of this great and glorious cause.

The progress of truth like that of light is and must be, gradual. It was to have been expected that opposition, bitter and unrelenting opposition, would be brought to bear against the effort on behalf of suffering humanity. Thus it has ever been, but "Truth is mighty and must prevail," and already we see the clouds rolling away, and the darkness disappearing, and the grand and glorious cause of African Colonization standing forth to view as the cause of Philanthropy, Religion, and at once of Rational Philanthropy, of sound Christian policy, and of that expansive benevolence which characterises the religion of Jesus.

The intelligent portion of the colored population of our land, among whom we rejoice to say are to be found not a few who are the salt of the earth, are awaking quite fast enough to the true state of the case. They are rapidly enough making the discovery where to find their real friends. And our hope is that the colony will attain to all those elements of strength which shall ensure its perpetuity and its permanence before the tide of emigration set towards it with that force which one day will most assuredly be the case, and which, if happening prematurely, might ensure its destruction instead of promoting its prosperity.

The God of Providence has hitherto watched over this glorious cause and our prayer is that He may continue to bless the efforts of its friends, and to overrule and control the opposition of its enemies so that Liberia shall be the radiating point from whence the light of science and of Religion shall go forth to cheer and bless and gladden the heart of poor benighted Africa, and realize the hopes of the Patriot the Philanthropist and the Christian who have banded themselves together in the sacred cause of African Colonization.

E.

(From the Christian Advocate and Journal.)

LETTER FROM MISS BRUSH.

The friends of missions will doubtless be glad to learn that an efficient fellow-labourer has been found, who has volunteered to go to Africa, to assist our much esteemed sister Wilkins in her work of faith and labour of love. The following is a letter received from this young lady, written on board the "Liberia Packet," after sailing from Baltimore:

LIBERIA PACKET, *Dec.* 3, 1846.

Dear Sister Lane:—I tried in vain to find an opportunity to write to you from Baltimore. I attempted three times to write to my mother, but was interrupted by calls: at last stole two hours from sleep at night. Did not

expect to have the privilege of sending on shore after we sailed; have just been agreeably surprised to learn that the pilot will return to-morrow, and take letters, if desired. I therefore improve the present hour in expressing my gratitude to you for your kindness to me in many respects; and especially I thank you, and through you the Missionary Board, that they have condescended to use me as their servant for Jesus' sake. The day I left New York, I thought one of the happiest of my life, and each succeeding one has been equally pleasant. Was never in better spirits, never more conscious of divine approbation. The path of duty appears as clear as the sun shining at noon-day. On leaving home, friends and country, to meet suffering, disease, pain, privation, perhaps death, *nature* shrinks, but *grace* triumphs. I cannot look upon the sacrifice as a small one; but shall we offer sacrifices to God which cost us nothing? I rejoice that I am permitted to surrender all for Christ; and look upon it as a precious privilege to be permitted to make the sacrifice. We had a safe and plesant journey to Baltimore. I found brother Lane was right when he said a good home was provided for me there. A better one I could not ask; for everything that Christian kindness could suggest was provided. They gave good evidence that they loved the cause of missions, not in word only, but in deed and in truth. I have many useful tokens of remembrance. Brother Armstrong took me to his book store, and made me several valuable presents, among which were a beautiful Bible and portfolio, which I am now using for a writing desk. He told me he would be at New York in a few days—please tender him my thanks for his kindness in furnishing me with articles which I now find so very useful. I can never forget our kind friends in Baltimore. Mrs. Lee, the mother-in-law of Rev. M. B. Cox, called upon me. We had a very interesting interview. She sent me two jars of preserves, accompanied with a note, and her prayers. I feel strongly obligated to do good, having had so much done for me. I do not, however, receive these as tokens of personal respect, but as manifestations of interest in the cause of God. I feel unworthy to be the receiver.

Our accommodations are excellent. There are two state rooms connected with the ladies' cabin. Sister Johnson occupies one, and I the other. Was very glad to have her company, as I would not have had a female on board to have spoken with. Dr. Lugenbeal, and a son of Dr. Hall, are the only white passengers. The captain and several of the hands are white. Dr. Fletcher, a coloured physician, and brother Morris, are on board. We have very fine weather to embark, although it rained early this morning.

The wind is now so favourable that the agent says every moment we are delayed is worth one hundred dollars. So you see how Providence smiles upon us. We had religious services at ten o'clock. Bishop Waugh, and Rev. Messrs. Morgan and Hildt, with several Baltimore friends, were on board. An Episcopal clergyman officiated. At half-past eleven o'clock we weighed anchor, and left American shores, amid the prayers and tears of friends to whom I had become warmly attached, although but a short time with them.

Friday morning, Dec. 4.—The sun is shining beautifully across the bright blue waters; the tops of some trees are all I can now discern of my native land. As it recedes from my view a thousand pleasing recollections crowd into my mind. Surely nothing but omnipotent grace could sustain me at this trying hour. I am conscious of experiencing the blessed effects of the many prayers which have been, and still continue to be, offered up for me. They have not been in vain. I feel that they will be continued without my asking them again. I shall expect to hear from you the first opportunity. Give my Christian love to all who inquire. Affectionately yours,

LAURA BRUSH.